

Mission Field.

At Home and Abroad.

THE Hovas of Madagascar are likely to revolt against French rule, which is never friendly to native Protestant missions.

BRAZIL has 12,000,000 of unevangelized people among her 14,000,000. There is about one missionary to every 175,000 souls.

GREAT audiences assembled in Glasgow recently to hear Rev. Dr. Paton tell the story of the New Hebrides mission.

THE Church of England missionaries in Uganda find King Mwanga's professed adherence a trouble on account of his vices.

THE entertainment in aid of the Protestant Orphanage by the Sabbath school of St. Paul's Presbyterian church, Victoria, B.C., realized \$200.

THE Sultan of Turkey is reported to have purchased from a French gentleman two manuscripts, believed to be epistles of Mohammed. They are expected to create a revolution in Islam.

A SUCCESSFUL parlor social was recently held at the residence of Mrs. Hastie, Victoria, B.C., by the members of the I.P.S.C.E. of the First Presbyterian church, at which Rev. Dr. Campbell gave an admirable address.

REV. D. MOORE, Ottawa, preached a sermon lately in which he came out strongly for the prohibition and the approaching plebiscite. \$7.75 per head was the proportion of money, he said, Canadians wasted on liquors.

MR. LABOUCHERE, M.P., has received many private letters from South Africa, telling him that all the newspapers there are controlled by Mr. Rhodes, so that the truth regarding the Chartered company's conduct in Matabeleland need not be looked for in them.

THE Salvation Army has secured a strong foothold in Buenos Ayres. During the financial troubles it was able to help thousands of men, thrown out of work, to food and shelter. It has a thriving farm colony, and is training Spanish-speaking cadets.

REV. DR. JOHN G. PATON has been addressing crowded meetings in Annan, which is near his native place. The Christian Commonwealth, alluding to his introduction to the Confession of Faith and the Shorter Catechism into the New Hebrides, says he is a bit of Rip Van Winkle in Theology.

SOUTH America is a great triangular peninsula. Its extreme length is 4,550 miles, and its greatest width 3,200 miles, and it has an area of 6,500,000 square miles. The population is 35,429,877, many of whom seem almost indifferent to spiritual things. What is needed is not that they should be converted from Romanism to Protestantism, but that a religion should be given them.

MR. D. S. SALMOND delivered a lecture recently on South African Mines and Missions in St. Mary's church, Govan. It was illustrated by 160 splendid views lent by Sir Donald Currie, M.P. The large church was well filled. Rev. Mr. Howie occupied the chair, and paid the lecturer a high compliment on the manner in which he held the large audience spell-bound for an hour and a half.

A LETTER dated June 16th, from Rev. Earnest Millar, of the Church Missionary Society, in Uganda, shows that the outbreak following the departure of Sir Gerald Portal had been serious. It arose from an expression of sympathy with the Mohammedans from Selim Bay. Protestants and Roman Catholics, however, combined, and after compelling the Soudanese troops of Selim to disarm, attacked the Mohammedans, routing them. In the fight five men were killed, and twenty-five wounded. Selim, banished to an island, died.

AFTER seven years and a half continuous service, the Rev. D. MacRae's connection with the Presbyterian congregation at Cedar Hill, B.C., ceases. In connection with Spring Ridge and East Fernwood, Rev. Mr. Chisholm has assumed formal charge of this Presbyterian mission. Mr. MacRae's services will in future be confined to St. Paul's church, Victoria West, the congregation having cheerfully assumed the necessary additional finan-

cial responsibility to enable the the Presbyterian to take this advanced step and at the same time making provisions for other suburban parts of the city.

A LONG letter has been written to the press by Revs. Drs. McMurtrie and Scott, conveners respectively of the Church of Scotland's foreign mission and African sub-committee, in reply to the strictures of Rev. Dr. Rankin on the Blantyre mission. They claim credit for the missionaries as protectors of the natives, and point out that the minister of Muthill is one of the principal planters in the Shire highlands, a great landowner and a considerable employer of native labour, besides having intimate business relations with a firm owning a still larger estate, one of whose members is a leading official of the administration.

IN a letter from Blantyre to Rev. Dr. Rankin, a gentleman hailing from Muthill, and a staunch member of the Church of Scotland, says "It is evident to any unbiased person that the Blantyre mission is fast losing ground. There is every reason to believe that the Universities' mission will start a chaplaincy here. I am informed that money for a church has been given, and that a stipend has been guaranteed. The day there is another church opened here, I shall join it. A good deal has been said about Booth and his industrial mission. The man is, I think, a humbug in many ways, but there is no reason why he should not do good work. In fact he is only trying to do what the Blantyre people tried to do, and failed. He has, of course, taken away a number of Blantyre boys, the bulk of whom, I believe, were cast adrift. Booth has, in some instances, I hear, rebaptised, which must, of course, be a sore point to the heads of the mission."

IT is difficult to keep up with the rapid progress of United States Home Missions in the New West. The strides it has taken within twenty years have been truly gigantic. A short time prior to the year 1870, the Presbytery of the Missouri River comprised the western third of the great state of Iowa, all of Nebraska, Wyoming, Montana, Utah, Colorado and New Mexico—a district of country covering nearly one-fifth the area of the United States. Within that territory of 768,000 square miles, we had then fewer than fifty churches. In Utah, New Mexico, Arizona, Idaho, Nevada, Wyoming, Montana and the Dakotas we had none. To-day, within the same geographical lines, there are about fifteen hundred organizations, or nearly one-fifth of the Presbyterian Church in the United States.

EVERY visitor to our mission fields has brought back emphatic testimony to the noble services rendered by the wives of our missionaries in direct mission work in and without their homes, as well as to the gracious influence of their consecrated lives. The Church owes them a debt of gratitude and prayer which it has been slow to recognize. Some societies place their names along with those of their husbands on the list of missionaries at the various stations, and the Mission Board have resolved to adopt this method of recognizing their services. The form of recognition may be slight and tardy, but it has a significance, and it will certainly have a good influence on the thoughts and feelings of the Church towards these valued labourers. They are already welcomed as corresponding members of the Zenana Committees in the mission fields to which they belong, and they will now, when at home, be invited, like other members of the mission staff, to meet and confer at suitable times with the Zenana Committee and the Board.

A CORRESPONDENT of the Daily Telegraph gives an account of the system of employment of Kanakas from the New Hebrides in the French colony. It is a hard and fast rule that "Niggers" cannot be brought away from the island without their free consent. On arrival at Noumea the vessel is boarded by Government officials, who interrogate every man or woman, and submit them to the strictest medical supervision. After a few days on shore they are put up to auction and sold to the highest bidder for a term. A healthy man will fetch from £12 to £15. The purchaser for the time is owner

of what may be called his slave, but the chattel can report any neglect or ill-treatment, and at the end of his three or five years' engagement he is free, and can elect either to be taken home with his earnings, or to engage with another master on his own terms. These Kanakas give very little trouble.

At conferences of Presbyterians held in Sydney and Melbourne, delegates from the Churches of Queensland, New South Wales, Victoria, South Australia, and Tasmania met to discuss "federation," and they resolved on the desirability of forming a corporate Church union. Meantime the Federal Assembly of the Presbyterian Churches of Australia and Tasmania was formed, and held its first meeting in Sydney in 1886. With a view to encouraging the federal spirit, it was resolved to commence a mission to the aborigines of Queensland, and to invite the Moravian Church to furnish the missionaries, the Assembly pledging itself to their support as Moravians. A deputation was appointed to negotiate with the Queensland Government as to the granting of a reserve and monetary aid. The offers of the Government were considered to be far from satisfactory, and the resolution of 1886 remained a paper resolution until 1890, when the Federal Assembly met in Tasmania and resolved to proceed with the establishment of a mission at all costs.

REV. W. A. ELLIOT from the land of "King Solomon's Mines," thus describes its inhabitants:—"They are a race of splendid animals, eating, drinking and fighting, sometimes becoming regular fiends. They are a nation of athletes, saturated with immorality, false to the core, proud and wholly given up to self-conceit. They were bound and fused together in one solid mass, determined that they would not move, but would be as their fathers had been. For thirty-three years the missionaries had been preaching the Gospel, and trying to live the Christ-like life in the midst of the heathen darkness. For results they could only point to five baptized converts. There were others who were nearly Christians, and others who were not able to keep away from the preaching. There were no nominal Christians; such Christians as there were, were the genuine article, and they had to stand in the face of great difficulties, not open and violent opposition, but petty annoyance." The last of the five converts is a lad of fifteen or sixteen years, of the middle class, by name Matambo, who has for several years faithfully followed Christ, witnessing for Him among the heathen around. A letter lately received from him shows that he knows quite well the risks attending profession of Christ, but that in spite of all opposition he remains steadfast. The position of these converts is now of the very gravest, and so also is that of the L.M.S.'s missionaries. Their peril is a call to prayer.

THE Rev. Alexander Robertson, of Venice, formerly of San Remo, supplies to the Times some interesting facts as to a new and important development in the circulation of the Holy Scriptures in Italy. Signor Sonzogno, editor of the Secolo newspaper, has recently sent out from his press at Milan an illustrated Family Bible. The illustrations are from plates used by Messrs. Cassell & Co in their English Bible. This enterprise has met with wonderful success. In a very short time the whole of the first edition has been exhausted and another is being prepared. It has been eagerly purchased by all classes of the people. Each Bible costs ten francs, and as the edition consisted of 50,000 copies, £20,000 has been expended by the Italian people in providing themselves with Family Bibles. This publication marks a new epoch in the history of the Bible in Italy. Formerly the Bible was regarded in that country as a foreign book, partisan in its character, and designed to spread Protestant doctrines. Foreigners printed it and imported it into the country, and foreigners sold and distributed it. Now that for the first time it is printed and sold by Italians who are Catholics, the prejudice against it is being removed, and the people are learning that the Bible belongs to no individual nation, and to no particular Church, but is the possession of all peoples, and of every Church worthy of the name.